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*Remarks of the Afgháns found along the Route of the Tal Chotiali Field Force, in the Spring of 1879.—By* LIEUT. R. C. TEMPLE, B. S. C., F. R. G. S., M. R. A. S., &c. (With 3 Plates and 2 Maps.)

### PART I.

This is the last of a series of papers on the march of the Tal Chotiali Field Force in the spring of last year, and closes my observations on the subject.\* As the range of observations to be made along an entirely new and unknown route such as this is necessarily large, I found it impracticable to connect them all into one paper, and this has obliged me to repeat in the several papers certain remarks which were necessary to the exposition of the subject-matter of each, and I trust therefore to be excused for repeating here much that is to be found elsewhere. I have also again to make

\* Journal of the march of the 2nd Column of the Tal Chotiali Field Force communicated to the Quarter Master General in India.

An account of the march of the 2nd Column Tal Chotiali Field Force, to the R. G. S., with map.

Sketch Map of the march of the Tal Chotiali Field Force, published by the Surveyor General of India.

Notes on the Formation of the Country passed through by the Tal Chotiali Field Force, and Rough Notes on the Distribution of the Afghán Tribes about Kandahar, to this Society.

the excuse to be found in all my papers on this subject that my notes were from the nature of the circumstances under which they were made necessarily of a rough and hurried kind and contain doubtless many mistakes, but as it seems the route is to be abandoned, it is likely to be a long while before it is again traversed throughout, and I hope therefore my notes will be found to be of value.

The geography of the route, thanks to the exertions and reports of the officers of the Survey of India\* who accompanied the Force, is now well known and needs no remark here. Suffice it to say that the Force was sent from the Pishin valley towards Dera Gházi Khán viâ the Kákar country and BA'RKHO'M to open up what is known as the Tal Chotali Route, and that the present writer was attached to the 2nd or principal column of the Force. The route taken and referred to herein is shewn in detail in the map attached, which was published for me by the Surveyor General of India, and in its general aspect in the map attached to my paper on the Geology of the Route in a former number of this Journal.†

## II. *The Tribes en route.*

Before proceeding to discuss what was seen of the various tribes of Afgháns along this march, it may be as well to give a brief account of what is known of the vexed question of the origin of the Paṭhán and Afghán Tribes.

The people of the nation known in India as the Paṭhán Tribes call themselves BANÍ ISRA'ÍL or PUKHTU'N (pl. PUKHTA'NA), and the Afgháns, as a race of these Paṭhán Tribes, claim descent from TA'LU'T‡ or SA'RÚ'L (the Saul of the Bible) as their ancestor. According to native accounts SA'RÚ'L had two posthumous sons BARAKÍ'A (BARACHIAH) and IRAMI'AS§ (JEREMIAH), both born in the same hour of different mothers of the tribe of LA'WÍ' (LEVI). They rose to high positions under David, Saul's successor; thus Barakía became prime minister and Iramía Commander-in-Chief. In SULIMÁ'N'S (Solomon's) time they were succeeded in their posts each by his son, Barakía by ASAF and Iramía by AFGHÁ'NA, and Afghána is said to have had the building of the BAITU-L-MUQADDAS or Temple of Jerusalem. Asaf left 18 and Afghána 40 sons, and these founded important families or tribes. When the BAITU-L-MUQADDAS was destroyed by BAKHTU-N-NASE (Nebuchadnezzar) the Afghána Tribe, adhering to their forefathers' religion, were banished from SHÁ'M (Palestine) and took refuge in KOHISTA'N-I-GHOR and KOH-I-FIROZA. Here their neighbours called them Afghán (or Aoghán)

\* J. A. S. B., for 1879, paper by Major Waterhouse.

† J. A. S. B., for 1879, Vol. XLVIII, Part II.

‡ Raverty. Gram. of Pushto. Introd. 1860.

§ BIRKIYA and ARMIAN according to Raverty.

or Baní Isráíl. From GIHOR by degrees the Afgháns extended to the KOHISTA'N-I-KA'BUL, KANDAHA'R and GHAZNI.

Until the advent of Muhammad the Afgháns followed the religion of the Pentateuch or TAURET KUWA'N. But in the 9th year of the announcement of Muhammad's mission they heard of him from one of the Baní Isráíl by name KHA'LID-BIN-(OR IBN)-WALI'D. A deputation was sent to Medina under one KAIS (also KISH, KESH or KAISH) a leading Afghán, who became a zealous Muhammadan and received several special marks of the Prophet's favour, among which the title of malik or king, originally conferred by the Almighty on Saul, their great ancestor, was conferred individually on the Afgháns.\* Arabic names also were given them; thus KAIS was called ABDU-R-RASHI'D (Servant of the Wise). And to him was also given the title of PAṬHA'N (PAṬHA'N) meaning in Syriac a rudder, signifying that he, Kais, was the pilot of his people. From this Kais are descended all the Afghán Tribes properly so called, and all Afgháns are Paṭháns, the name by which the nation is most generally known in India. But there are many tribes who are Baní Isráíl and Pukhtún (Pukhtána) who are not Afgháns.

The Pukhtún, erroneously known in India as the Paṭhán Tribes, then are divided into those descended from Kais and those who are not. Those who are so descended are generally known as Afgháns and the others as merely Paṭháns, though the whole nation is also known as Paṭháns.†

The following is a list of the principal tribes of the present day generally acknowledged to be Afgháns :

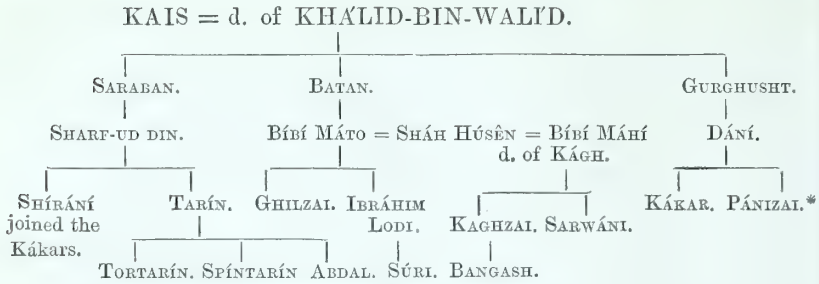
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|--------------|----------------|----------------|
| 1. Duránis.  | 8. Túris.      | 15. Mangals.   |
| 2. Taríns.   | 9. Zaimukhts.  | 16. Jadráns.   |
| 3. Kákars.   | 10. Orákzais.  | 17. Shinwáris. |
| 4. Ghilzais. | 11. Dáwaris.   | 18. Mómands.   |
| 5. Povindas. | 12. Khóstwáls. | 19. Yúsufzais. |
| 6. Waziris.  | 13. Afrídis.   | (Kóhistánis.)  |
| 7. Shíránis. | 14. Tájis.     |                |

Kais married a daughter of KHA'LID-BIN-WALI'D by whom he had three sons, SARABAN, BATAN and GURGHUSHT and from them descend some of the principal tribes above mentioned, as may be seen by the accompanying genealogy.

\* At the present day the head of a Paṭhán family or tribal subsection is called malik.

† There are several legends to account for the names of Afghán and Paṭhán, that above given in the text is the commonest. The following are, however, worth noticing.

The word Pukhtún (Pukhtána) is said variously to be of IBRA'NÍ or IBRA'HIMÍ (Hebrew) and of SU'RIÁ'NÍ (Syrian) origin, and to signify "delivered" or "set free."



The above genealogy which must of course be taken for what it may be worth, includes a good many of the ancestors of the present Afghán Tribes, but not by any means all. Each, however, has its own genealogical legend. It will be observed that the Duránis, the chief or largest tribe are not included in the above genealogy.

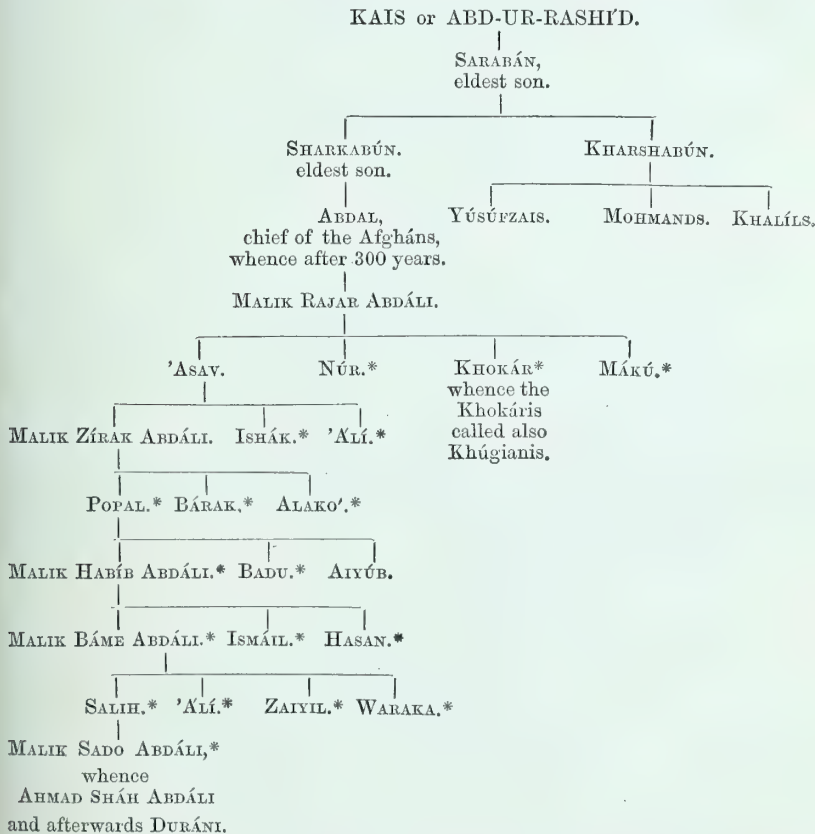
The Paṭhán Tribes we have to deal with in this paper are the Duránis slightly, and with the Taríns, Kákars, Lúnis and Zarkháns more fully. Of

The common tradition about A'ghán is, that the mother of their ancestor Afghána gave him the name because of her exclamation on the favourable answer to her prayers in the pangs of childbirth for a quick delivery, for she said on the birth of the child, "Afghána (I am free)," this being the traditional interpretation of the expression. Another tradition is, that she called out in her pangs "AFGHÁN" or "FIGHÁN" an expression of pain in the Persian language. According to the Kákars legends "Paṭhán" is a corruption of PRET KHÁN, the title given to the KAIS above mentioned by the Prophet. Raverty in the Introduction to his Grammar of Pushto gives an extract from the TAZKIRÁT-UL-MULÚK or History of the SADOZAIS according to which the words PUSHTO (or PUKHTO) and PUSHTÚN (or PUKHTÚN) are derived from PUSHT or PASHT the name of the place Afghána first fixed on as his residence on leaving Palestine. In the same work a characteristically oriental derivation of the word Afghána is thus given. "The original meaning of Afghánah is fighán, a Persian word which means complaint, lamentation, because he (KAIS) was a cause of lamentation to the devil, the jinns and mankind. From the constant use of the word the vowel point *Kasrah* was dropped after which the other letters could not be sounded without the aid of a vowel and *alif-i-wasl* was placed before the *gh* and thus made Afghánah." And the term Paṭhán is further derived from batán or patán which in Arabic (بطان) signifies the keel (Raverty says keelson) of a vessel, "without which it cannot sail, neither can the ship of war sail along without the keel of battle."

\* The true Afghán descent of the posterity of the 2nd son BATAN is more than doubtful. It appears that Bibí Mátó (or Mátú) the daughter of Batan formed an illicit connection with Sháh Husein, (or Hússén, called also MAST'ALI) a Persian Prince of Ghór and was made to marry him. The offspring resulting was named Ghalzai that is "the child of theft." She, however, also bore him a son Ibráhim Lódi from whom the former Paṭhán rulers of Delhi sprung. This Sháh Husein was also by a fraud induced to marry Bibí Máhi (or MÍHI) daughter of the KÁGH or bard who managed his marriage with Bibí Mátó, and from her are descended the present Kaghzai, Bangash and Sarwáni Paṭháns.

these the Duránis, Taríns and Kákars are Afgháns proper and so probably are the Lúnis, but the Zarkháns are merely known as Paṭháns.

First then regarding the Duránis, the chief of the Afghán clans. The origin of this tribe is apparently unknown, but it seems to be generally believed that it emigrated from the mountains of Ghór. According to the TAZKIRA'T-UL-MULU'K above quoted, the Duráni descent is as follows :



The old name of the Duránis was Abdáli, till Ahmad Sháh, an Abdáli of the Sadozai family or subsection of the Pópalzai section of Abdális, the hero of Pániyat, in 1747 took the title of DURR-I-DURRA'N, the Pearl of Pearls, and named his tribe after himself Duránis. The two great divisions of the Duránis are ZÍRAK and PANJPA'Ó, and of these the most honorable by descent are the ZÍRAKS. The ZÍRAKS are usually divided into 4 sections (1)

\* Those marked with an asterisk with the addition of Zai are the names of present Duráni sections or subsections.



POPALZAI, (2) ALAKO'ZAI, (3) BA'RAKZAI, (4) ACHAKZAI and the PANJPA'OS into 5 sections, thus, (5) NU'EZAI, (6) ALI'ZAI, (7) ISHA'KZAI, (8) KHU'GIA'NTI, (9) MA'KU'\*. Along our present route, however, only the Achakzais were found in any numbers, but a few of the Pópalzais and Bárakzais were also found in the Pishin. As far as I know there is but one Pópalzai village and one Bárakzai village in Pishin, but there are a good many Bárakzais scattered about the valley formerly concerned with the late government there. The Pópalzais of the valley are of the SADOZAI subsection †

The BA'RAKZAIS met with in the Pishin are all MUHAMMADZAIS, ‡ connected in some way with the late government of the valley. Sirdár KHU'SHDIL KHA'N of the royal house seems to have been Governor of the

\* There is also a low class of Duránis called SÁGZAI found in the ARGHISÁN valley.

† The Sadozais were the old ruling family of the Pópalzais and under ASAD-UL-LAH (of the Tribe ABDÁLI, sec. Pópalzai, subsec. Sadozai) threw off the yoke of the Persian at Herát in 1716, soon after MÍR VAIS, the Ghilzai, began to assert the independence of the Afghán nation. On the assassination of NÁDIR SHÁH in 1747, AHMAD KHÁN, a Sadozai (afterwards Ahmad Sháh Duráni) gradually conquered for himself all Afghánistán and most of the Panjáb, and at his death in 1773 he was ruling from the Sutlaj to the Oxus and from the Hímalayas to Khorásán. Till 1793 TAIMU'R SHA'H his son reigned, but at his death his kingdom was fought for among his children in the way so common in oriental history, mainly resulting in the loss of the Panjáb to the Sikhs. The brothers who were ruling at the time of TAIMU'R SHA'H's death were

ZAMA'N SHA'H in Kábul.

HAMA'UN SHA'H in Kandahár.

MAHMUD SHA'H in Herát.

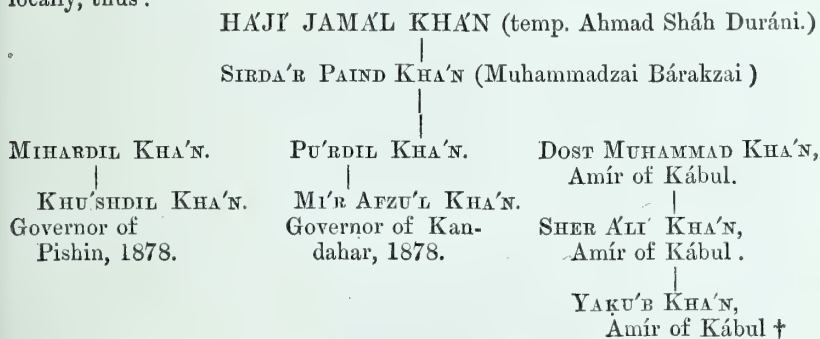
ABBA'S MÍRZA' in Pesháwur.

KO'HANDIL MÍRZA' in Kashmír.

Of these ZAMÁN SHÁH and MAHMÚD SHÁH obtained the throne of Afghánistán with the usual bloodshed, and after them another brother, the famous SHÁH SHÚJAH-UL-MULK, about 1809. Mahmúd Sháh, however, ousted him and again ruled till 1818, when he was deposed by the BA'RAKZAI brothers, sons of PAIND KHÁN, his Wazír, and son of HÁJÍ JAMÁL KHÁN (a MUHAMMADZAI BÁRAKZAI), the Sirdár who had helped Ahmad Sháh in the early days of his sovereignty. Since that date the Mohammadzai Bárakzais have fought among themselves for the throne resulting in the victory and sovereignty successively of the Amirs Dost Mohammad Khán, Shér Ali Khán and YaSúb Khán the later ruler. In 1839 the first Afghán war, the history of which is of course still fresh in our memories, was undertaken to restore Sháh Shújah-ul-mulk, the Sadozai, to his throne at Kábul. The Sadozais are still highly respected, and the Pópalzais from which they sprung are the most honoured among Afghán Tribes. During the greater part of the Sadozai ascendancy, the ministers were chosen from the BÁME'ZAI subsection of the Pópalzais. The chief other subsections of the Pópalzais as far as I could ascertain are (3) MARSINGZAIS, (4) KHA'NZAIS, (5) AIYÚBZAIS, (6) MADOZAIS, (7) NO'AZAIS.

‡ The other subsection of the Bárakzais as far as I could ascertain were (2) ACHALZAIS, (3) SULIMÁNZAIS, (4) KHUNSEI'ZAIS, (5) BAIANZAIS.

Pishin under Shér Álí, but never to have lived there, and I was quite surprised to find how little appeared to be known about him locally. His fort, called Khúshdil Khán, is in the north-east corner of the Pishin, and from it his Naib or Lieutenant NU'R MUHAMMAD KHA'N (Muhammadzai Bárakzai) seems to have ruled and collected the revenues. This last fled at our advance into the Pishin in 1878, and the valley was handed over for government under Sir R. Sandeman, agent for Beluchistán, with the fort Khúshdil Khán, to another NU'R MUHAMMAD KHA'N, LUGA'RÍ, a Belóeb in our service as Názim or ruler.\* This Khúshdil Khán's descent was given me locally, thus :



\* Another and perhaps the most true local story is that Khúshdil Khán died about 7 years ago, say 1872, and in former days ABD-UL-KARÍM KHÁN (Muhammadzai Bárakzai) was his Naib, but on Shér 'Alí's final accession in 1869, Khúshdil Khán lost his government and went to reside in Kandahár, while NU'R MUHAMMAD KHA'N (Muhammadzai Bárakzai) was sent to govern the Pishin direct from Sher 'Alí himself.

† Páind Khán's sons by 5 mothers were—

1. { FATEH KHA'N Wazír of Mahmúd Sháh,  
MUHAMMAD ÁZIM KHA'N,  
TAIMU'R KHA'N.
2. { PU'RDLIL KHA'N, Governor of Kandahár,  
SHERDIL KHA'N, Governor of Kandahár,  
KOHANDIL KHA'N, Governor of Kandahár,  
RAHIMDIL KHA'N,  
MIHARDIL KHA'N.
3. { DO'ST MUHAMMAD KHA'N, Amir of Kábul,  
AMI'R MUHAMMAD KHÁN,  
JAMÁL KHÁN.
4. { SULTÁN MUHAMMAD KHÁN,  
YÁR MUHAMMAD KHÁN,  
PÍR MUHAMMAD KHÁN,  
SAYAD MUHAMMAD KHÁN.
5. { NAWÁB ÁSAD KHÁN,  
NAWÁB SAMÁ'T KHA'N,  
NAWÁB JABAR KHÁN.

The ACHAKZAI section of the Duránis is the tribe inhabiting the mountains known as the KHUJA AMRA'N Range, the TOBA Plateau, and the PISHIN and KADANEI valleys in part. They are said to have been divided off from the Bárakzais by Ahmad Sháh, as that tribe was getting too powerful, and I have met Paṭháns about Kandahár, who classed the Achakzai as a Bárakzai subdivision. The Achakzais are divided into BAHÁ'DURZAIS and GAJANZAIS.

## BAHÁ'DURZAIS.

GHABEZAIS.  
KA'KOZAIS.SHAMUZAIS.  
FA'MZAIS.BA'KARZAIS.  
ISHDA'NIZAIS.

## GAJANZAIS.

AHMADZAIS.  
ASHEZAIS.  
BU'RRIHANZAIS.  
SHAMAKZAIS.  
MA'LIZAIS.  
KA'MILZAIS.  
ÁDAZAIS.  
ADRAKZAIS.HAMZAIS.  
MALIKZAIS.  
LA'LIZAIS.  
MA'PIZAIS.  
HU'SENZAIS.  
SULIMA'NZAIS.  
ABDULLAZAIS.  
BA'ZAMZAIS.ALOZAIS.  
JULIZAIS.  
MUSHKIZAIS.  
BA'DAZAIS.  
SHAKARZAIS.  
USMA'NZAIS.

I, however, came across two subsections of Achakzais not here mentioned called HABI'ZAIS\* and ABDALS in the Pishin. This name Abdal may perhaps only be the title of the malik or chief as the present Sirdár MİR ASLAM KHÁN of the Achakzais is locally called Mír Aslam Khán Abdal or Abdáli, as also is MADAT KHÁN, the head of an Achakzai village in the Pishin, called after him. All the inhabitants of the last village, however, are called Abdals.

The next clan we have to deal with are the Taríns. These are the second of the Afghán Tribes in point of importance and national estimation. Their legendary descent from Kais is clearly made out. SARABAN, Kais's eldest son, had five sons of whom the second was Tarín. Tarín had three sons, Tór Tarín, Spín Tarín and Abdal, and from the two eldest are descended the modern Tarín Tribe. According to a legend Tarín's dark son was called Spín Tarín or Fair Tarín, and his fair son Tór Tarín or Dark Tarín. The Tór Taríns inhabit the Pishin valley and the Spín Taríns the country about Tal and Chotiáli. Lumsden subdivides this clan as follows:

\* Lumsden, however, makes out the HABI'ZAIS to be Tór Taríns, but as far as I could ascertain, they are Achakzais.



## TOR TARINS.

BATAZAIS.	ALÍZAIS.	HABÍBZAIS.
HAIKALZAIS.	NÚRZAIS.	HAMBÁNZAIS.
MÁLIZAIS.	KULÁZAIS.	KARBELAS.
KADAZAIS.	MÚSIZAIS.	SÁZAIS.
KHÁNIZAIS.	ABDURRAHMÁNZAIS.	
KHÁMZAIS.		

## SPIN TARINS.

SHÁDÍZAIS.	LASRÁNIS.	ADWÁNIS.
MARPÁNIS.		

This list agrees with that given me *en route* as far as the Spín Taríns are concerned, but as regards the Tór Taríns mine differs considerably. First I would remark that the HABÍBZAIS are, as far as I could make out, Achakzais and not Taríns at all. Next as regards the Karbélas, who have been hitherto put down as Taríns somehow connected with the Pishin Sayads, I have ascertained the following particulars. The Karbélas inhabit a village of the same name near SAYAD PAIND in the Pishin and call themselves Sayads. They are, however, disowned by the Sayads and also by the Taríns, Kákars and Duránis. The local legend regarding their origin is this. In days gone by, a little child by name Karbéla, was travelling through the Pishin in a káfila. He lost his party and was seen running along the road, crying, by a kind-hearted SAYAD who took him in and nourished him, but declined to admit him into his family or sect. On growing up, he married a Tarín woman, and from him there sprang by Tarín intermarriages the present race of Karbélas, now said to be 600 strong in men. This is the Sayad version of the story, the Tarín legend is the same except as regarding intermarriages with themselves. They say the mother of the original Karbélas came from no one knows where and disown the whole race. The probabilities are, they sprung from Paṭháns who had to take refuge in the Pishin from some other distant place. The KHÁNIZAIS are divided into LÚR KHÁNIZAIS and DAB KHÁNIZAIS according to my information. In the list of Tór Taríns which I collected, the following do not appear in Lumsden.\*

MÁLÍKYÁRS	MANZAKAIS	KAMÁLZAIS.
MÁEZAIS	HÁRU'NS.	
KÁDAZAIS	NÁOZAIS	HAMBÁNZAIS.
KHÁMZAIS	ABDURRAHMÁNZAIS	

While his list contains the following which are not found in mine.

\* There are a few trifling variations in some names regarding which see below on Language.

The probabilities are that a combined list would reach nearest the true statement of their subsections.\*

Like the Tarīns, after whom they rank, *i. e.*, third on the list of clans, the Kákars claim direct descent from KAIS. Firstly, Kais's third son was GURGHUSHT who had three sons DÁNÍ, BÁBÍ and MANDÍ. Of these DÁNÍ had four sons, KÁKAR, NÁGHAR, DÁDÍ and PÁNÍ.† Secondly SHÍRÁNÍ the eldest son of SHARÍF-UD-DÍN, eldest son of SARABAN Kais's eldest son, on account of family squabbles joined the Kákars and called himself a GURGHUSHTAI. Such is the common legend. The Kákars themselves vary it thus. Kais went to Mecca and there obtained the name of PRET KHÁN (elsewhere PIHTÁN). His eldest son SHARÍF-UD-DIN or SARABÁN had five sons SHÍRÁNÍ, TARÍN, MYUNÍ, BARECHÍ‡ and UMAR-UD-DÍN. The mother of SHÍRÁNÍ, who was a Kákar, finding that her husband intended making TARÍN, his second son, his heir, left his protection and returned to her own tribe. Her descendants have therefore been included among Patháns and with them the whole of the Kákars under one name. This subverts the other legends which make the Kákars claim descent through GURGHUSHT from KAIS.

The following clans claim relationship with or descent from the Kákars. The GÁKARS of Kashmír along the Jhílam, the TAIMUNIS (EIMAKS) of GHOR, the FIROZKOHÍ HAZÁRAS (EIMAKS) of HERÁT, the KAYANIS of SEISTÁN,§ and lastly the KÁKARS and GHILZAIS also consider themselves nearly related in blood. Taking into consideration the unquestionably mixed blood of the Ghilzais and their legendary relationship with the Kákars, as also that of such pure EIMAKS as the HAZÁRAS and TAIMUNÍS,|| the Kákar descent from Kais would seem to be doubtful.

\* Among the tribes of Tarín descent are said to be the ZAIMUKHTS.

† This would make the PA'NÍ'ZAIS separate from the Kákars, but they seem to be considered a section of them at the present day.

‡ Whence the BARE'CHI' Patháns of SHORA'WAK.

§ Usually called Belóchis, but really descendants of SANDAR KHE'L Kákars.

|| A pure EIMAK is perhaps, however, a misnomer. The origin of the race being quite obscure. By features they are TA'TARS and by language Persians. They are divided into TAIMU'NÍ'S, HAZA'RAS, TAIMU'RÍ'S and ZU'RÍ'S. It may help towards the solution of the Eimak origin to quote the following from Yule's Marco Polo, I, 94. "Contemporaneously with the KARAUNAHS (or KARA'WINAHS the celebrated robbers of mediæval Persia) we have frequent mention of predatory bands known as NIGU'DARIS who seem to be distinguished from the KARAUNAHS, but had a like character for truculence. Their head-quarters were about SJIJISTA'N, and Quatremère seems disposed to look upon them as a tribe indigenous in that quarter. Hammer says they were originally the troops of Prince NIGU'DAR, grandson of CHAGATAI (CHAGATAI was the ruler and curse of Turkistán and a son of CHINGIZ and therefore brother to OKKODAI and uncle to MANGKU, KUBLAI and HULA'KU), and that they were a rabble of sorts, Mongols, Turk-máns, Kurds, Shúls and what not. We hear of their revolts and disorders down to

The KÁKAR Territory extends from the Pishin valley to the Borai valley and from the Zhób valley to Quetta, the line of the Bolán Pass and the MARRI (Belóch) country. They are divided into two main divisions, the Great KÁKARS (LOWE' KÁKAR) and the Lesser KÁKARS (KUCHNAI KÁKAR). As regards the Great KÁKARS, the present writer had but little opportunity of learning much. They occupy the Zhób valley and apparently are divided into—

KHWAIDÁDZAIS,	AKTARZAIS,	MEHTARZAIS,
MURSIÁNGZAIS,	AWAZAIS,	SARGAR AIS.

And probably also the JALAG AIS, MU'SA KHEL and KARÍZ AIS belong to this division.

The Lesser KÁKARS are divided into SULTMÁN KHEL S; AMAND KHEL S; MEHTARZ AIS; PÁNÍZ AIS; BÁZ AIS; SHAMOZ AIS; SURGAR AIS; MALAG AIS; ISÁ KHEL S; SARA'NGZ AIS, of which MULÁZ AIS and TÁRÁNS are subsections; ZAKHPELS, subdivided into AMAK AIS, KANOZ AIS and NÁOZ AIS; DUMARS; UTMÁN KHEL S; and SANDAR KHEL S, whose known subdivisions are ALÍZ AIS, SHABOZ AIS, MU'RS, DARG AIS, WAHÁRS and TENIZ AIS.\* The KÁKARS about KHUNCHAGAI near Mt. KAND, variously called the SANATÍA and SIMANTHA KÁKARS, are I believe the AMAND KHEL above mentioned. They were formerly, under the name of TARGHÁNÍ S, under HÁJÍ KHÁN of infamous memory during the war of 1839, and his son KÁMIL KHÁN is now chief of the AMAND KHEL.

The next clan met with *en route* was the LU'NI (properly LONAI) KHEL, about whom very little is known. They are generally supposed to be KÁKARS by descent, but I should say from what I heard from the LU'NIS themselves and from the KÁKARS, this is not the case. They call themselves of DURÁNI descent, a claim which is allowed by their neighbours. The HAMZAZ AIS are the only known subdivision of this Tribe, but there are

1319, up to which date MIRKHOND says that there had been 21 fights with them in 4 years. Again we hear of them in 1336 about Herát, whilst in Báber's time they turn up as NUKDARIS fairly established as tribes in the mountainous tracts of KARNU'D and GHOR to the west of Kábul, and coupled with the Hazáras who still survive both in name and character. Among them, says Báber, are some who speak the Mongol languages. The Hazáras are eminently Mongol in feature to this day, and it is very probably that they or some part of them are descendants of the KARAUNAHS or NIGU'DARIS or of both, and that the origination of the bands so called from the scum of the Mongol inundation is thus in a degree confirmed. It is worthy of notice that Ab-ul-Fazl who mentions the NUKDARIS among the nomad tribes of Kábul says, the Hazáras are the remains of the Chagataian army which MANGKU KHA'N sent to the aid of HULA'KU under the command of NIGU'DAR OGHZA'N.

\* The Esóts of the DE'RAJA'T are sometimes called KÁKARS but this is doubtful. KA'SI' KA'KARS are said to inhabit the SHA'L Valley (Quetta), but I did not see any there.

doubtless more, and I think it would be safe to include SABÁGIS amongst them. They inhabit a largish extent of country, for the most part considerably deserted, and used merely as grazing-ground. Their villages are mostly found in what is called the LU'NI Valley to the south of the Bórai, *i. e.*, between it and the Tal Valley. All the country from the Bórai Valley east of the Tal Valley as far as the Belóch Border and the MU'SA KHEL country belongs to them, except the small portion occupied by the ZARKHA'NS near Chótiáli.

Of the ZARKHA'NS nothing more is known except that they are Paṭhāns and not of Kákar, Tarín or Lúni extraction. They are to be found about the mountains to the east and south of Chótiáli, in the HANOKAI Pass and BA'LA' DHA'KA'. The MARRIS have nearly wiped them out as a race by continual raids. In Leech's time\* there were three villages belonging to them near Chótiáli, *viz.*, DOST MUHAMMAD, FAZL KHAN and ALÍ KHAN, but I do not know if they still exist.

Perhaps the origin of the Lúnis and Zarkháns and even of some of the Kákars, especially the Sandar Khél, should be sought with that of the neighbouring Belóch Tribes, if one could only ascertain what that is. Indeed the KAYANIS of SEISTAN usually called Belóchis, are Sandar Khél Kákars, and there is nothing repugnant in the history of the Belóch Tribes to the idea of some of them being of the same descent as their deadly enemies the Paṭhāns. For the KAIHÍRIS about CHATTAR and PULEJI in KACHI, now acknowledged to belong to the Belóch Tribes, are of unquestioned Paṭhān descent.† And, although the presence of many Belóchi words in their dialects may be the result of propinquity, the similarity of face and figure of the LU'NIS, SANDAR KHELS and ZARKHA'NS to the neighbouring Belóch Tribes of BA'RKHO'M is quite remarkable, and they might well have a common origin with them, especially as the Belóchis can hardly be called a nation, being rather an agglomerate of heterogeneous tribes. Thus the BRAHO'IS are probably aboriginal, the GURCHA'NIS a Sindian Tribe, the RINDS and LU'MRIS probably of Hindú (Rájpút) origin and the GA'DURS of LAS of Arab descent, while the tribes of MAKRA'N are Arabs, Sikhs, Sindhís, Persians, Jats and what not.‡

\* Major Leech's journeys were made about 1839.

† Hughes's Beluchistán.

‡ In connection with the probable Turkmán or Mongol origin of the bulk of the Belóch Tribes, the words TUMAN and TUMANDA'R are interesting. TUMAN or TOMAN was a Mongol division of the army, *viz.*, 10,000, and hence in the Mongol dominions it came to mean 10,000 generally. WASSA'F describing KINSAY (KINGSSE' or HANGCHAU) states it had "70 TOMANS of soldiers and 70 TOMANS of RAYATS." Marco Polo states its revenue in TOMANS of gold and Friar Odoric in TOMANS of BALISH (paper money). TMAN or TMA is still used in Russia for 10,000. In Beluchistán TUMAN means a camp and TUMANDA'R the commander of a camp and thence the chief of a tribe, but whether



While discussing the Pathán Tribes something should be remarked about the SAYADS found in every part of Afghánistán\* and in some numbers in the Pishin where they own several villages. Wherever they may happen to be, they are a sect apart from the surrounding inhabitants, are always respected and seem to be more intelligent than the Patháns in general. They are not considered Patháns and claim to be of Arab descent as their name implies. This claim, however, is I think of a slender description among the Sayads in the Pishin with whom we have now to do. Their sympathies are all Afghán, they are subdivided in a suspiciously similar manner, and the story of their descent confirms the suspicions as to their separate origin from the Patháns about them. The story is that HA'RU'N, fifth in descent from Kais, had a daughter who married an Arab Sayad who visited him, and from her are said to be descended all the Pishin Sayads, notably the SHA'DIZAIS and HAIDARZAIS.† The present subdivision of the Pishin Sayads appear to be—

GANGALZAIS.	SHA'DÍZAIS.	YA'SINGZAIS.
BAGARZAIS.	BRAHAMZAIS.	URUMZAIS.
AJABZAIS.	HAIDARZAIS.‡	

The following table shows the subdivisions of the tribes above discussed as far as known.

No.	Tribe.	No.	Division.	No.	Section.	Subdivision.	No.	Subsection.
I.	DURÁ'NI OR ABDA'LI.	1	ZÍRÁK.	1	POPALZAI.	1	SADOZAI.	
						2	BA'ME'ZAI.	
						3	MARSINGZAI.	
						4	KHA'NZAI.	
						5	AIYU'BZAI.	
						6	MADOZAI.	
						7	NOAZAI.	
				2	ALAKO'ZAI.	1	JALUZAI.	
						2	MELAZAI.	
						3	SARKÁ'NI.	
						4	SANDARZAI.	
						5	KÁ'REZAI.	
						6	NAUSAZAI.	

this is due to the passage of the Mongols through their country on towards Hindustán or to their Central Asian origin does not appear. Yule's Marco Pole, I, 94, 281 and II, 169, 171.—Hughes's Beluchistán.

\* I saw one village of them in BA'RKHO'M among the Independent Bclo'ch Tribes.

† According to one legend, the KARB'ELAS are descended from a waif picked up by this HA'RU'N. See above.

‡ Among the Pishin Sayads faces of a Si'dri' type are not uncommon, and I saw one woman with purely African features near A'LI'ZAI. This may result, however, from their wandering habits and be no indication of descent.



No. Tribe.	No. Division.	No. Section.	Subdivision.	No. Subsection.
I. DURA'NI OF ABDA'LI.	1 ZIRAK.	3 BA'RAKZAI.		1 MUHAMMADZAI.
				2 ACHALZAI.
				3 SULIMA'NZAI.
				4 KHU'NSEZAI.
				5 BAIANZAI.
		4 ACHAKZAI.	BAHA'DURZAI.	1 GHA'BEZAI.
				2 KA'KOZAI.
				3 SHAMUZAI.
				4 FA'MZAI.
				5 BA'KARZAI.
				6 ISHDANIZAI.
				7 ABDAL.
			GAJANZAI.	8 AHMADZAI.
				9 ASHEZAI.
				10 BURHAMZAI.
				11 SHAMAKZAI.
				12 MA'LIZAI.
				13 KA'MILZAI.
				14 ADAZAI.
				15 ADRAKZAI.
				16 HA'ZUZAI.
				17 MA'LIKZAI.
				18 LA'LIZAI.
				19 MA'PIZAI.
				20 HUSENZAI.
			21 SULIMA'NZAI.	
			22 AB'DULAZAI.	
			23 BA'ZAMZAI.	
			24 ALOZAI.	
			25 TULIZAI.	
			26 MUSHKIZAI.	
			27 BA'DIZAI.	
			28 SHAKARZAI.	
			29 USMA'NZAI.	
			30 HABI'BZAI.	
I. DURA'NI OF ABDA LI.	2 PANJPA'O.	5 NU'RZAI.		1 CHA'LAKZAI.
				2 BA'DIZAI.
				1 HASSANZAI.
		6 A'LI ZAI.		2 ALAKZAI.
				3 GWARAZAI.
				1 HAWAZAI.
		7 ISHA'KZAI.		2 TEROZAI.
				3 MANDARZAI.
				4 I'DZAI.

No.	Tribe.	No.	Division.	No.	Section.	Subdivision.	No.	Subsection.
I.	DURA'NI or ABDA'LI.	2	PANJPA'O.	8	KHU'GIA'NI.	SIRKI WAZI'RI.	{	1 RA'NI KHEL. 2 NANI. 3 AGA'M.
						MOTIK WAZI'RI.	{	4 PI'RA KHEL. 5 AHMAD. 6 KHOZEH.
						KHAIRBU'N.	{	7 NAJI'BI. 8 KHARAI.
						SHEZAH.	{	9 PANJPAI. 10 DOPAI.
								11 KHIDAR KHEL.

9 MA'KU.  
10 SA'GZAI.

II.	TARI'N.	1	TOR TARI'N.	1	BATAZAI or BADOZAI.			
				2	KHA'NIZAI.		1	LU'R KHA'NIZAI.
				3	A'LI'ZAI.		2	DAB KHA'NIZAI.
				4	NU'RZAI.			
				5	KULA'ZAI.			
				6	MU'SIZAI.			
				7	SEGAI.			
				8	MA'LIKYA'R.			
				9	MAEZAI.			
				10	HAIKALZAI.			
				11	MANZAKAI.			
				12	MA'LIKAI.			
				13	HA'RU'N.			
				14	KAMA'LZAI.			
				15	KADAZAI.			
				16	KHA'MEZAI.			
				17	NAOZAI.			
				18	ABDURRAH- MA'NZAI.			
				19	HAMRA'NZAI			
II.	TARI'N.	2	SPI'N TARI'N.	20	SHA'DIZAI.			
				21	MARPA'NI.			
				22	LASRA'NI.			
				23	ADWA'NI.			

No.	Tribe.	No.	Division.	No.	Section.	Subdivision.	No.	Subsection.
III.	KĀ'KĀR.	1	LOWE' KĀ'KĀR	1	KHWAIDA'D-ZAI.			
				2	MURSIĀ'NGZAI.			
				3	AKTARZAI.			
				4	AWAZAI.			
				5	MEHTARZAI.			
				6	SURGARAI.			
				7	JALAGAI.			
				8	MU'SA KHEL			
				9	KABI'ZAI.			
				10	BA'RAKZAI.			
	2 KUCHNAT KĀ'KĀR.			11	SULIMĀ'N KHEL.		1	TRAGARAI.
				12	AMAND KHEL OF SIMAN- THA OF SANATI'A.			
				13	MEHTARZAI.			
				14	PA'NIZAI.		1	ADIZAI.
				15	BA'ZAI.			
				16	SHAMOZAI.			
				17	SURGARAI.			
				18	MALAGAI.			
				19	I'SA' KHEL.			
				20	SARA'NGZAI.		1	MULA'ZAI.
							2	TA'RA'N.
				21	ZAKHPE'L.		1	AMAKAI.
							2	KANOZAI.
							3	NAOZAI.
				22	DUMAR.			
				23	UTMA'N KHEL.			
				24	SANDAR KHEL.		1	A'LI'ZAI.
							2	SHABOZAI.
							3	MÚR.
							4	DARGAI.
							5	WAHA'R.
							6	TENIZAI.
							7	KAYANI.
IV.	LU'NI KHEL.	1	HAMZAZAI.					
		2	SARA'GI.					
V.	ZARKHA'N.							

*Tribes of doubtful Afghán descent.*

I. SAYAD.	1	GANGALZAI.
	2	BAGARZAI.
	3	AJABZAI.
	4	SHA'DIZAI.
	5	BRAHAMZAI.
	6	HADARZAI.
	7	YA'SINGZAI.
	8	URUMZAI.
II. KARBELA.		

(To be continued).

*On the Sūryaprajñapti.*—By DR. G. THIBAUT, *Principal, Benares College.*

## PART I.

Until recent times our knowledge of the cosmological and astronomical system of the Jainas was very limited and founded not on an independent investigation of the original Jaina literature, but only on the occasional references made to Jaina doctrines by the orthodox Hindu writers on astronomy. For a long time the short account of the subject given by Colebrooke in his "Observations on the sect of the Jainas" (*Asiatic Researches*, 1807; *Essays*, Vol. II), remained the only one, and although accurate as far as it goes, it is very insufficient since it chiefly refers to the one doctrine of the Jainas only, which has at all times struck outsiders as peculiarly strange and absurd, *viz.*, the assertion that there exist two suns, two moons and a double set of constellations. This is indeed the doctrine by which the system of the Jainas could most easily be distinguished from similar old Indian systems, and it is consequently referred to and controverted with preference in the *Siddhántas*. The best known passage from the latter is the one quoted by Colebrooke from Bháskara's *Siddhánta-Síromani*. "The naked sectaries and the rest affirm that two suns, two moons and two sets of stars appear alternately; against them I allege this reasoning. How absurd is the notion which you have formed of duplicate suns, moons and stars, when you see the revolution of the polar fish."

This passage of Bháskara's is manifestly founded on a passage found in Brahmagupta's *Sphuṭa-Siddhánta* where we read in the so-called *Dúshánádhya*:

मानि चतुः पञ्चभूत द्वौ द्वावर्कोदयौ जिनोक्तं यत् ।  
 भ्रुवमस्य स्यावर्त्ता भवन्ति यतोऽङ्गा ततस्तदसत् ॥